Volume LVII CHICAGO, MARCH 15, 1906 Number 3

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

IF THIS WERE FAITH

If to feel, in the ink of the slough,
And the sink of the mire,
Veins of glory and fire
Run through and transpierce and transpire,
And a secret purpose of glory in every part,
And the answering glory of battle fill my heart;
To thrill with the joy of girded men,
To go on forever and fail and go on again,
And be mauled to the earth and arise,
And contend for the shade of a word and a thing
not seen with the eyes:
With the half of a broken hope for a pillow at
night
That somehow the right is the right,
And the smooth shall bloom from the rough:
Lord, if that were enough?

—*Robert Louis Stevenson.*

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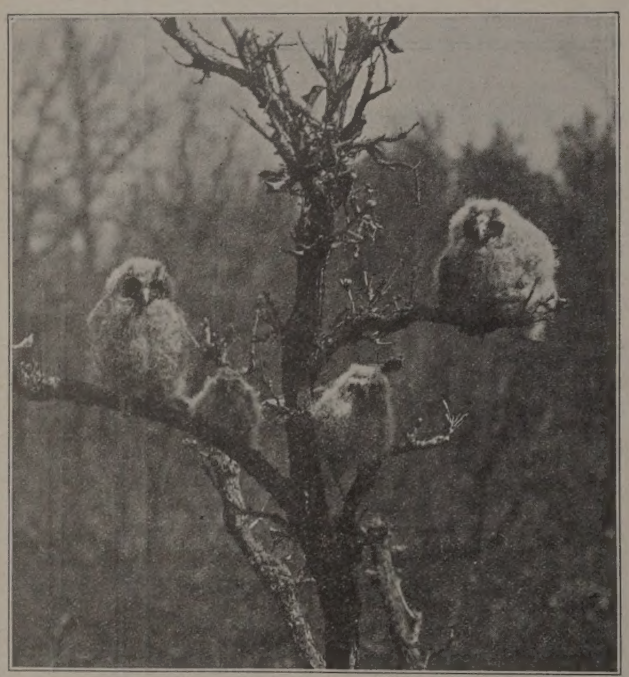
BIRD LECTURES

Illustrated by Stereopticon.

By Rett E. Olmstead.

This is the day of increasing Nature Study from Kindergarten and Sunday School up through the schools and colleges. Mr. Olmstead well says: "There is a dearth of knowledge of the life forces that bud and bloom, and sing and flit about our own door." With notebook and camera Mr. Olmstead has studied the feathered songsters in their native haunts, and presents to his audience the actual facts he has gleaned, so that both eye and ear bring his fortunate students "near to Nature's heart." These lectures have already delighted a great many audiences in more than a hundred different cities—mostly in Iowa, but as far east as Rochester, New York, and we have on file testimonials from all quarters approving the scientific and educational value of the series, as well as the uniform interest aroused. County Superintendents of Schools and Public Library Boards are uniform in their expressions of interest and commendation. We print the word from the Senior Editor of Unity, and circular with other reports and full descriptions will be sent on request.



"Mr. Olmstead, with whose work I am very well acquainted, combines a scientist's love of Nature and the true preacher's desire to elevate and refine life. His Lectures, both at the Tower Hill Summer School and at All Souls Church, Chicago, have been such as to endear him to all who have known him, and to work with him has been a privilege.

"Chicago, Febraury 20, 1906. Jenkin Lloyd Jones."

STATE INDUSTRIAL SCHOOL FOR BOYS,
ELDORA, IOWA, April 12, 1904.

Mr. Olmstead gave a most pleasing and instructive lecture on "Birds and Bird Life" to the five hundred and fifty boys, teachers and officers of the State Industrial School for Boys on last Saturday evening, April 9. Mr. Olmstead illustrates his lectures with a number of very interesting stereopticon views, which makes his entertainment particularly attractive to children and adds very greatly to the interest of it for all. It is certainly one of the most unique and interesting evening entertainments that any church, school, club or society could secure for an evening and be assured of something pleasing and instructive. We would be glad to have him another year. B. J. Miles, Superintendent.

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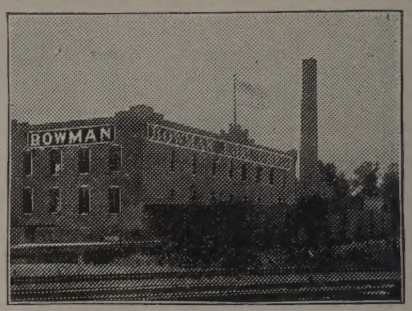

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LVII THURSDAY, MARCH 15, 1906 NUMBER 3

Travel cheerfully toward the sunset. It will pass gently into a twilight, which has its own peculiar beauties, though differing from the morning; and you will find that the night also is cheered by friendly glances of the stars.

—From "Looking Toward Sunset," by Lydia Maria Child.

A National Purity Conference, under the auspices of the National Purity Federation, organized last October at La Crosse, Wis., has been called to convene in Chicago, October 9-11, 1906. The object of this Federation set forth in its articles of corporation is "To unite in national co-operation those forces in the United States that are striving to promote purity in the life of the individual, in social relations and in family life by preventive, rescue, reformatory law enforcement and legislative lines of effort. This Federation is independent of any political party. It would unite all organizations promoting purity, and is the voluntary association of all persons of either sex who are desirious of promoting its object." The Reverend William Burgess, No. 6822 South Park Avenue, Chicago, is chairman of the Programme Committee and solicits suggestions from anyone as to suitable topics and speakers to be incorporated in the programme. All pains will be taken to make the meeting a significant and fitting one, both in the subjects handled and the character and number of those attending. Associated with Mr. Burgess on the Local Committee are Dr. David Paulson, of Hinsdale; Mrs. J. B. Caldwell, of Morton Park; Prof. W. S. Jackman, of the University of Chicago; Rabbi Tobias Schanfarber, and the Senior Editor of UNITY. In this meeting the readers of UNITY will necessarily have large interests, and we propose to give generous space to the promotion and report of the same.

Tidings come to us that a venerable friend of UNITY, William Ellis, has fallen asleep in the eighty-third year of his age. Mr. Ellis was an Englishman who brought over the sea with him a love of books, an ardor for reform, a passion for progress, which the then crude city of Milwaukee was in need of. For many years he was the "Book-man" of that city, who knew books by their contents as well as by their covers. When a full life of business came to its natural termination, circumstances carried him to the beautiful little city of Baraboo, in the same state, and here he awaited for many years the final summons, not by idly folding his hands, but by filling each day with kindly deeds and genial words, so that when on the twenty-third ult. the dear old man closed his life's work he was missed by an ever-widening circle who still felt that he could not be spared. He not only merited the "Well done good and faithful servant" in the great Beyond, but the less formal and more human tribute, "A long, useful and helpful life, and a beautiful falling asleep." Rev. G. W. Gilmore, of Madison, has said the comforting word at Baraboo, and Rev. E. S. Hodgins, pastor of the Unitarian Church at Milwaukee, with which Mr. Ellis had so long and faithfully worked, paid fitting tribute to the venerable pioneer. Mr. Ellis leaves behind him a loving wife and daughter. The latter writes to the Senior Editor: "How he always enjoyed UNITY you may never know, but it was ever read religiously by him and will now be a comfort to his wife and daughter." Here is nothing to mourn, but much to miss.

The continuous press of "the next thing to do" is our only excuse for a tardy welcome to the last adventure in religious journalism that has attracted our attention. *The New Unitarian* is the title of a monthly launched in New York with the first of the year. It is under the editorship of George H. Badger, who is the missionary hand of the Unitarian Conference of the Middle States and Canada. Associated with him, as contributing editors, are the names of Messrs. Savage, Slicer, Sunderland, Southworth, Van Ness, Backus and Foote; representing, respectively, New York, Canada, the Meadville Theological School, New England, the West and the South. In the initial number the editor frankly admits that the aim of the organ is to be "denominational"—a fact which is amply justified by the reading matter found in the numbers thus far. Indeed, we are inclined to think that the printing must be done at a well-stocked office, or else the printer's cases would run short of "sorts" necessary to print the word "Unitarian." There is doubtless a place for, and an economic value in the form of journalism, which is primarily given to the publication of church gossip inside of sectarian lines. The Unitarian denomination is confessedly a small one. Perhaps all the more it needs this kind of news gathering and distribution for the encouragement of the lonely. Small as the denomination is, it would seem to be well stocked in this form of journalism—it now having at least four regular publications given to denominational propaganda, not to speak of the old and well established *Christian Register,* of Boston: *The Word and Work,* published by the parent association in Boston; *The Old and New,* published by the Iowa Association; *The News Letter,* published in Chicago by the Western

Unitarian Conference, and now *The New Unitarian* in New York. The first word of the title, we trust, will eventually become an annoyance. UNITY tried it once and regretted it. We welcome this organ to our Exchange Table, but valuable as it is, we can but believe that the letter from William C. Gannett, of Rochester, in the initial number, which we publish below, indicates a better and higher way. Unitarianism contains so much that is antagonistic to the sectarian spirit and is inimical to denominational enthusiasm, that no amount of missionary enthusiasm on these lines will make the denominational circumference a thing of pride and joy to those who appreciate the ever diffusing power of central things. The following is Mr. Gannett's letter:

DEAR MR. BADGER:

Thank you for inviting me to tell you in a few words what I wish "The New Unitarian Might Be."

First, as you know, I wish its name were to be undenominational instead of denominational. This, not because I do not love the name "Unitarian," but because in this day of broadening fellowship in religion I think we ought to illustrate sympathy with, rather than differentiation from others, whenever we consistently can. "Unitarian," whatever broad meanings we give to it, is our name as a sect among sects. Instead of harking back to difference and separation in christening this new child of our spirit, I would in its very name hark forward to the better day coming, and interpret that noblest self in us which is distinctly allied with the noblest in others. Therefore I would prefer for it such a significant Puritan name as "In Spirit and in Truth"—perhaps with the motto: "Neither in this mountain nor in Jerusalem, but in spirit and in truth," printed beneath. That would set our mark high; it would tell the world better than "Unitarian" itself what that word really means to us, and tell it in a way that would affirm our aspiration one with the aspiration of all. That we are "Unitarian" and glad to be known so, is sufficiently told in the name of the publishing conference.

Secondly, I hope the new magazine in the tone and spirit of its articles will emphasize the ideals more than the ideas of Unitarianism, its principles above its theology. For the essence of religion with us does not lie in ideas of the intellect, however noble, but in spirit and life. Moreover, our theology is manifestly taking care of itself. All the thought-changes, all the thought-tendencies in the religion of the age seem to be coming our way. The recognized leaders of orthodoxy are more and more preaching and printing such views of God, of the Bible, of Jesus, of salvation and its conditions, of the kingdom of God on the earth, of the future life as until lately, have been associated with our heresy; and are accepting these views, not from us, but under the same influences, inward and outward, that a little earlier moved us to accept them. By our ideals as distinct from these ideas I mean, if I may repeat what I said the other day at the Harlem Conference, these four things:

Freedom of Reason and Conscience, our Method in Religion, instead of Tradition and Authority; Fellowship the Spirit in Religion, instead of Sectarianism; Character the Test in Religion, instead of Ritual or Creed; Service the Aim in Religion, instead of Salvation for self.

These are the principles, these the ideals, which ethicize and spiritualize religion; and in proportion as they win their way in the world theology is sure to ennoble itself. Therefore these, I think, are the things which we should make it our business to emphasize. To liberalize is more than to Unitarianize; to spiritualize is more than to organize. And as these ideals belong to the liberal faith, whether connected with Unitarian or with orthodox doctrine, I hope that the new magazine will not try to fasten the "Unitarian" label upon them. Copyrighted as ours, they are so much the less ours; but they are all the more ours, the more we can help make them everybody's. Let us beware in the magazines of our besetting sin—through "We are the chosen people" attitude.

Thirdly, I hope that in its theology—for of course it should and will have a theology—the new magazine will seek to interpret, rather than to refute, the older theology; to unfold and affirm the infinite fact of "Incarnation," the universal law of "Vicarious Atonement," the Eternal movement of "Inspiration," for instance, rather than correct proof in the concrete and limited orthodox statements of these and the other great ideas of religion. This not merely because the method of interpretation rather than refutation will not make us better missionaries to others of any truth we have reached, but because the new visions of truth for ourselves seem to me to lie in those very dogmas called orthodox—visions which in their glory are only beginning to rise on man's mind in this dawn of the "Evolution" day in which we are living.

On the other hand, I trust that the magazine will be too religious to greatly emphasize the name "Christian"; too deeply Christian to care much whether the name be denied or allowed us by others; too Unitarian and too loyal to the spirit and example of Jesus to ever dream of making that name ourselves the test of fellowship in religion or in Unitarianism.

Lastly, I hope that the new magazine will be "prophetic" rather than decorous in its utterances upon social questions; that it will *dare* something socially as well as Bible-critically and theologically; that it will distress us occasionally by what it may say, but not by its silence when the times call for a voice. Truly yours, W. C. GANNETT.

Rochester, N. Y., Dec. 8.

Progress Among Baptists.

The *Standard* (Baptist) contains a notable article by Rev. Dr. B. A. Greene, pastor of the First Baptist church of Evanston, entitled "Present Day Emphasis for Future Day Baptists." The article is distinctly progressive in its spirit, and is, we gladly believe, representative of a growing attitude among Baptists today.

The article begins with a recital of the history of the Baptist denomination, beginning with "the original Baptist protest against infant baptism and the union of church and state," and continuing in a valiant battle for "soul-liberty," coupled with the recognition of immersion as the only biblical form of baptism. Upon the question of the Lord's Supper there has been a greater division of opinion among Baptists than is commonly supposed. "Open communion" won the day among English Baptists and is the rule there today. While "close communion" has prevailed in America, it is far from being a universal practice. Says Dr. Greene: "There is a large and increasing number of Baptists in this country who believe, and support their belief by practice unchallenged, that the time has passed for our denomination to carry the unnecessary burden of apparent discourtesy in barring away from the table those whom we know and otherwise recognize as sincere Christian believers."

In reference to the spirit in which denominational emphasis should be maintained, Dr. Greene tells his brethren that they "should be willing to face a fact,"

"should be willing to see light break in from any quarter," and "should be willing to grow in knowledge and frankly say they have grown." Moreover, "we are to avoid making any teaching of truth virtually an error by overstatement, putting one truth out of due proportion, placing secondary truth in the primary place, and hindering by denominational zeal the coming unity which Christ prayed for." These are splendid statements, and their utterance from such a source will encourage progressive men in Baptist churches everywhere.

Dr. Greene believes his denomination still has an important protest to make in the matter of infant baptism, although recognizing that "Baptist leaven" has been working in other denominations, and rejoicing that "pulpits fulminating against each other in little villages and towns are no longer called for." For our part we are inclined to think that "Baptist leaven" or the leaven of common sense has been working more widely than Dr. Greene realizes, not only in this matter but in many others that have previously been divisive points between the denominations. We do not hesitate to say that if all Baptists were of Dr. Greene's type, the way would be open for organic union between them and the Congregationalists. Let a form of consecration of infants be substituted for infant baptism, as some Congregational churches are already doing. Let it be recognized, as all scholars agree, that the Baptists have been right in their contention that the original baptism was by immersion; but at the same time let it be conceded that those who prefer a simpler form of the ancient symbol may be admitted to fellowship and to the communion table on equal terms with their brethren. Let these admissions be made, for which we believe the time is fast becoming ripe, and what prevents the great Baptist denomination from bringing its splendid accession of strength to the "United Church" of which the Tri-Church Council at Dayton is a hopeful beginning?

W. B. T.

The Finality of the Christian Religion

The complacent boast heard along back from various conservative sources that the tide of religious rationalism is receding, that the higher criticism has spent itself, that philosophy is returning to its ancient fidelities, is likely to be silenced for a while by some recent publications, particularly by Professor Foster's most weighty contribution under the above title. Editorial notice has already been made in UNITY of this work, but on account of its great significance and the storm of denunciation it has encountered in certain circles, further and more specific consideration seems to be demanded.

The main contention of the book, that on which the finality of the Christian religion, its permanence and ultimate supremacy in the world is based, is that the essential element of this religion is spiritual rather than intellectual, that the abiding soul of it is right feeling toward God and man, as Jesus distinctly taught, not a system of thought, not a set of dogmas *about* God and man. These latter are the varying phases of an intellectualism wholly secondary, nowise in any fixed form fundamental to the Christian religion. The attitude of its Founder (or, to speak better, its great Leader) is in full accord with this contention. It can hardly be that he left out the main thing, the essential, abiding element which was to give absoluteness and perpetuity to the faith; and yet no dogmatic standard is to be drawn from his words. He said nothing of trinity, infallible book, superhuman Christ, vicarious atonement. For the circle of his immediate followers constituting the primitive, inchoate church, Bible authority went for surprisingly little; the New Testament was not yet, and the Sermon on the Mount handles the Old Testament with all the freedom of the modern higher criticism. Nowhere does Jesus set up a standard of belief as the *sine qua non* of discipleship, but his oft-repeated assertion is that discipleship is indicated by faithful performance of daily duties, by "doing the will of God." If any proof were needed of the call to clear up this point, to reaffirm in modern phrase the plain teaching and implication of the gospels as to the minor importance of dogma and the main importance of right living and right feeling in the Christian scheme, that proof is furnished in the reception Professor Foster's book is getting from the old school of theologians. They are plainly showing that to them the doctrines about which Jesus said nothing are the essential, the important things, and in their furiousness toward the man who under a modern form of presentation puts the substance of religion where Jesus put it, indicates how far in the theory of Christianity present orthodoxy is from the Master, how negligible has come to be considered what he held all-important. Only when we consider the wide departure of the creed-champions both from the gospel and from any legitimate development of the gospel, can we understand their hysterical frenzy over this book. Moreover there is reason to suspect that what most aggravates them in Professor Foster is not his heresy but his learning. It is a common weakness of mortals to be exasperated by what they cannot answer.

There is a shocking incongruity in newspaper cartoon representation of a work like this, with flaming headlines trumpeting deductions of religious philosophy; but, let us hope, it serves the purpose of bringing the book under the eyes of many who would not otherwise see it, or who, without this spur to curiosity, might be balked by the technicalities met with in some chapters. Difficult as these chapters may prove to the general reader—the book being more especially addressed to scholars—no intelligent layman need shrink from the reading, and nothing in religious literature has appeared in our time that will better repay the effort.

In an extended Introduction the author sets forth the reasons which determined the title of the work, and exposes its plan and purpose, making clear the

substance and the standpoint of the discussion. Here already the complete dissolution of Christianity as an authority-religion through the modification of the human consciousness in modern times, is avowed, as the result, not so much of attack from without the church as from self-criticism of its basis from within. Of this he modestly says: "With the addition of but little of my own, I follow docilely along the track of this criticism as it has been objectively consummated in the course of the centuries and attempt simply to harvest the results." He tells us, too, that he is not going to be satisfied with Naturalism as a substitute for Supernaturalism discredited. And with this forecast he enters upon his task.

We have then as the first step an historical survey of the new problem under its old form of the perfectibility of revealed religion. Was revelation outright and complete, or is it progressive? The prevailing views on this question from the first Christian century down are traced, showing continual change from stage to stage, and particularly since the Protestant Reformation. This chapter is of exceeding interest to the student of Christian history and of the development in particular of the problem which the author has before him. Evidently he considers it only as a continuation of the Introduction, for following comes Part I of the book.

Here at the outset we have traced "The Formation of Authority-Religion"; the grounds of ecclesiastical tradition and written revelation on which it rested; the varying forms it took in Catholic and Protestant connections; the part that interpretation came to play in the use of the written Word. The Catholic's theory of an infallible revelation infallibly interpreted was the securer in practice, the less exposed to self-stultification. The Protestant as a ship with sails but no rudder, was more at sea. His rejection of an infallible interpreter in the church, while it led naturally to increased stress on the one remaining infallibility, that of the book, and the principle that the Bible is God's lucid Word addressed to the understanding of every reader, prompted all manner of dissensions and vagaries. People began to draw out of the Bible what their own religious fancies disposed them to put into it, or even to frankly attribute supernatural illumination to spiritual suggestions that came to them in ecstatic moments. Evidently the only way for the old order to preserve itself was to fall back on one infallible guide, the Bible, and reserve for the Church and its ministers the interpretation, an interpretation final, and so virtually infallible. This, however, was to fly in the face of all right reason, to run counter to the verdict of science and of common-sense, and so to precipitate the dissolution of authority-religion, which is the subject of Chapter IV., the most sweeping and uncompromisingly destructive of the book. Any attempt at a summary of it is not feasible within the limits assigned for this paper. Suffice it to say that at the close of the chapter not a shred is left of supernaturalism. The inspiration of the scriptures, the doctrine of miracles, a superhuman Christ, his virgin-birth and resurrection, the finality of any Christian dogma, miraculous conversion—all swept as by the four winds of heaven, leaving not a wrack behind. The terrific arraignment of miracle comes to a climax in the declaration: "An intelligent man who now affirms his faith in such stories as actual facts can hardly know what *intellectual* honesty means."

The next chapter is headed: "The Changed View of the World," and is of the same clear-cut brilliancy. No hesitating word, no limping apology, only the plain but most startling facts. One passage in it must be quoted, it comes so out of the author's heart and experience:

"Two factors appear in human history as in all the lower works of God. There they are known as the Old and the New, Conservatism and Progress. This twofold division of elements, and the corresponding antagonism, is the very essence of history. . . . The conflict we see today in religion, in industry, in business, in politics, *between the Old and the New, is a scientific necessity.* It is human nature. Men become classified and differentiated according to these two great factors, the conservative or fossilized and the progressive. New ideas take possession of certain people. They are costly things to cherish and espouse. They require sacrifice and suffering. To champion the new means a battle with the people who are intrenched in the old ideas, and whose varied interests are bound up in them. It means enemies who are heartless and cruel, even among those who pretend great devotion to Him whom they complacently speak of as "our Christ," but who was crucified by the same spirit they *manifest*, because he introduced revolutionary ideas into the world. This is the story of all human advance in all ages."

But we must not tarry; more than half the book is still before us. Having found Supernaturalism swept under in the changed view of the world. Dr. Foster turns his attention to Naturalism, for which, modern though it be and boasting its celebrities, there is quite as little place in his philosophy. Naturalism, though at the other extreme from Supernaturalism which it has widely superseded, has something of the same absoluteness, takes slight account of spirit, makes man little more than an automaton responsive to blind forces. Our author contends for the underivability of the human personality, believes in man and in man's power to do things. To him the world of spirit is infinitely more than the world of sense, and in the world of spirit the great man is the creator of epochs, brings in new ideas and new ideals, founds philosophies and religions. The depth and power of Professor Foster's handling of this part of his subject will appear to the open-minded student, and repay study, for here the theory of the world analyzed and found wanting is not an outworn and exploded fancy, but a right

modern conception, vigorously active, and as fatal to the freedom of the religious life as is its venerable counterpart.

Coming to Part II, which opens with a highly philosophic discussion of "The problem of Method," we pause over that discussion only to quote one wise saying:

"Religion is not a body of teaching, however noble, but something far more intimate and personal. To be sure there is an intellectual element in religion, integrally there, and it expresses itself in ideas, doctrines, confessions, and theologies; but it is not the only element, and is indeed far from being the main one. Primarily, religion is a feeling and force of life, a yearning for the highest good, a sense of need of help from the Strongest, and intimations of the Infinite and Eternal, as the soul's everlasting portion."

The last third and more of the book is devoted to an inquiry into Christianity and its Founder from the records. First comes a study of the sources of the life of Jesus, in which the author avowedly follows Professor Wernle, one of the most advanced of biblical critics. Less strict adherence to a single authority, however distinguished, might have been advantageous here. One contention at any rate from another quarter would have helped to clarify the discussion, namely, that of Van Manen and others concerning the so-called "epistles of Paul," that they are one and all work of the second century.* That view accepted, there is no reason to wonder that "we learn from Paul very little concerning the person and life of Jesus." While possibly the Mark who lived in the society of Paul wrote the second gospel, if the epistles were not in existence yet for half a century that is reason enough why "all the main theological thoughts of Paul [that is of the epistles] are foreign to Mark." There are difficulties insurmountable with the gospel problem, and it is refreshing to find a Christian writer who sees them and makes no effort apologetically to minimize them, but surely any theory, reasonable in itself, which disposes of a whole section of these difficulties is worth considering.

The last 124 pages treat of Jesus, considered as the essence of the Christian religion. The discussion is based on the view of the Sources presented in the preceding chapter, and is marked by the same thorough going, fearless criticism characterizing all that goes before. A single statement bearing upon the development of the church Christology seems to the present writer unwarranted by any evidence that we possess, and altogether improbable in itself. It is this:

"Immediately after the crucifixion of Jesus, his disciples—those of them who walked and talked with him in the familiar and friendly Galilean period—worshiped him as a divine being, throned in heaven, possessing all power and authority, judging the living and the dead, and so on."

It is to be observed that this view of what took place in the minds of the disciples does not commit the author to these notions of the risen Christ, but why need we suppose any such abrupt and complete revulsion in the minds of those who had daily companioned with the Master? Is it not more probable that the crucifixion had for its *immediate* result the very reverse of all this, dampening the ardor of the little band, lowering their estimate of the power and dignity of Jesus, bereaving them of their hope in him? This comes out in the tradition of what they said among themselves: "We hoped that it was he who should redeem Israel." The exaltation of the Christ into a superhuman, deific power came in the slow recovery from this depression; it was not the work of a moment, but of the weary years.

This exaltation of the Leader to divine glory, whether the work of days or of decades, Professor Foster regards as an obscuration of the real Jesus, which it is the task of criticism to remove in order that the veritable person may be seen. This is indeed the supreme task of New Testament criticism, formidable to a degree, and to it the author sets himself in all earnestness. How well, how courageously he has done his work, let them read who would know. In this part no technical difficulties beset the path for the unlearned reader; all thirsty souls can drink of the clear fountain. Jesus becomes a man again as he was in Galilee—a man of the most extraordinary spiritual insight, but subject to the circumstances of his environment, affected by the then prevailing superstitions and delusions. His glory is, like that of Socrates and Epictetus, that his apprehension of the deepest realities was so clear as to give him in matters the most important a superiority to his environment, making him like them, only more distinctly, teacher for all time. This is to be said, while not adhering to him where he is plainly the child of his age, or where a particular teaching is discredited by human experience. It is his spirit and his life that make his greatness. On the other hand his precepts are, many of them, impracticable.

"When one looks beneath the surface, one sees that the precepts of Jesus show no interest for the *morally necessary* forms of modern life. The labor of the scientist, fulfilment of one's secular calling, the perpetuity of the human race through family life, political and economic advancement, popular education, city sanitation, and the like—in all this the words and practices of Jesus and the convictions and interests of modern civilized life are profoundly dissimilar. No citation of a passage here and there in the gospels can invalidate this general conclusion. Jesus was a man of tremendous earnestness and energy; and if he had shared our modern interest in these avenues of life, and our sense of their indispensableness to human well-being, we should not have been left in such ignor-

*For a compact presentation of this view see my "Evolution of a Great Literature," Chap. XIII.

ance on this matter. There is not one of these forms of life in which Jesus can be imitated or his precepts obeyed, and civilization not be menaced thereby. To imitate him would mean the downfall of modern culture." (p. 457.)

Thus it will be seen that the negations of orthodoxy in this book are downright and far-reaching. But we are not left in doubt of the author's *positive* convictions on which rest his contention for the Finality of the Christian religion. They are scattered through the book, and come out with great explicitness in the last forty pages. That in Christianity which is superior to all change and so may be taken as its essence, is the spirit of service, conspicuously represented in the life of Jesus, who is to us himself the ideal of human brotherliness corresponding to the fatherliness of God. These fine emendations of the terms "brotherhood" and "fatherhood" are worthy of notice, "brotherhood" implying an aboriginal quality of the human world, a prescriptive relation of individuals to one another laid in human nature, while "brotherliness" connotes an active virtue personally induced. Belief in the "brotherhood of man" is of slight moral import in comparison with a heart welling with active brotherliness. So *"fatherliness,"* not "fatherhood," is what Jesus taught of God. Paternal love, not generation, is what is implied in his use of the word Father. "God is Father, man is child. And if man knows how to give good gifts, God does, too." "Because Jesus was merciful, he thought of God as the merciful Father, who seeks the lost sheep till he finds it. God is like Jesus—this is the gospel." "And Jesus was what he taught, and taught what he was. But it must be that God is as good as Jesus is. Then we may have the faith which the gospel requires—faith in God the Father, in his fatherly grace in forgiving sins, and in an eternal life."

The book is remarkably free from typographical errors; the few observed are hardly misleading: "for" at the top of page 58, and "Matthew," fifth line, page 363, where we should doubtless read *Mark*. One could wish that the book had an index.

NEWTON MANN.

A Tryst

I will not break the tryst, my dear,
That we have kept so long,
Though winter and its snows are here,
And I've no heart for song.

You went into the voiceless night;
Your path led far away.
Did you forget me, Heart's Delight,
As night forgets the day?

Sometimes I think that you would speak
If still you held me dear;
But space is vast, and I am weak—
Perchance I do not hear.

Surely, howe'er remote the star
Your wandering feet may tread,
When I shall pass the sundering bar
Our souls must still be wed.

—Louise Chandler Moulton, in the March Century.

THE PULPIT

The Judgment Seat of Christ

There are certain tendencies and ways of looking at life which may be expressed in the word "Legalism." It may be the legalism of the Scribes—the sum total of laws and commandments and rabbinical refinements upon them; or it may be the modern legalism, expressed in the impersonal modes by which the forces of the universe express themselves and which are all alike unmindful of man, except as by chance or choice he fall into the line of their working. Both kinds of legalism exalt the impersonal. Both insist that man is made for law and not law for man.

There is another way of looking at life which may be expressed in the word "Humanism." Humanism exalts and centralizes man, and makes him the moral goal of creation. Legalism is geocentric. It puts the earth forces, the abstract laws, the unchanging things at the center. Humanism is heliocentric. The earth is set revolving round the sun. Law exists for man, not man for law, institutions for man, not man for institutions. "What shall a man be profited if he gain the whole world and lose—*himself?*"

* * *

It is without question the humanist motive which lies at the heart of the gospel. There can be no gospel where legalism of any kind triumphs over humanism. Gospel means "good news," hope, freedom, opportunity, power to break shackles, to escape from a bad past, to be released from the prison-house of darkness, and to press on into the light, Humanism means the centrality of human life and the assurance of human progress.

* * *

The "judgment-seat of Christ" therefore is not a tribunal where a perfect and impartial justice alone is administered. It is not the revelation of an unvarying law out of which comes the endless procession of causes and their effects. It stands for something deeper even than this, something which comes closer to the human need. For what I want to know, what I feel myself groping after in the lonely places of life is not merely a tribunal where I shall get justice, but a place where I shall be *understood*. I want to know that somewhere in this mysterious and baffling world there is One who comprehends the infinite complex of forces which makes up my solitary life, One who will not forget or overlook

> "All the world's coarse thumb
> And finger failed to plumb,
> So passed in making up the main account."

And this we find at the "judgment seat of Christ."

* * *

It is the greatest joy and hope of human life that there is established in our history and experience this judgment seat. In notes of triumph we may sing the ancient hymn—"Jesus Christ shall come to be our judge." His are the only judgments for which we need really care—his judgments of us, so searching yet so tender, so courageous yet so considerate, so resolute in their determination that we shall not rest content with the standard of the second best, yet remembering always that we are hemmed in by limitations, thwarted by hindrances within and without, compelled to climb always over our dead selves to higher things.

* * *

It is a comfort to appeal from all that is fictitious and unreal in the world to the one Human Ideal that is absolutely real and true; to feel our way through the mean and petty things of life which make the world

so cheap and poor to that which lifts it up again to courage and hope. It is good to feel the shame that mounts to our own faces in the presence of such purity and such serenity. It is blessed to come away from all that is tawdry and demagogic, from the unthinking flatteries and unfair condemnations of men, and know that there is one mind which will so judge us as to lift us up.

* * *

The one verdict for which we may patiently wait is the verdict of Christ. We may confidently appeal from the unthinking multitude to the great Master who is really competent to judge, as Verdi, "at his worst opera's end,—"

"Looks through all the roaring and the wreaths
Where sits Rossini, patient in his stall."

After the plaudits and praises of men have done ringing in our ears, after their censure and blame have left the last trace of bitterness upon our hearts, we turn for the true verdict where sits the patient and comprehending Christ. No other mind so discerning as his; no other heart so compassionate as his; no other spirit so commanding, so contagious as his. At his judgment seat we stand transparent and made whole.

—Some notes from a recent sermon by Rev. Frederic E. Dewhurst, University Congregational Church.

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?

REV. C. A. OSBORNE, Field Secretary

To whom all contributions for this Department should be sent.

The Outgrowth of Provincialism; the Emergence of Social Righteousness

BY PROF. HENRY S. NASH., D. D.

Episcopal Theological School, Cambridge, Mass.

The first fact, blocked out with sufficient clearness for us to discern its nature and bearings, is that conception of the Scriptures which historical study is giving us. The bonds of traditional opinion having been broken, the Old Testament is disclosing itself to us in its true character. It is the book of the nation. We are ceasing to take it as a body of infallible teaching in the field of doctrine or of inerrant predictions of future events. It is the book of the nation's experience and the nation's hope. The Old Testament is returning into its proper connection with history from which the doctrine of infallibility had detached it.

With the doctrine of infallibility goes the decline of ecclesiastical imperialism. For, if we are to believe the Bible as infallible, we must, in order to be consistent, separate it from all other records of human experience. And then, if we value logic, we must have an infallible church to make scriptural infallibility workable. But an infallible church in its turn means a monasticized church, a church wherein the idea of the kingdom of God, the conception of the Christian consciousness as a creative social will, cannot be the controlling ideal. When, however, the doctrine of infallibility decays, ecclesiastical imperialism dies with it. The churches become open-minded towards one another. All of them together become open-minded to the teaching of the living God. Christianity takes up its social task as a part of the work of salvation.

This leads us to notice a momentous change. Formerly the questions on which Christians grew hot and lost their temper were questions of doctrine and discipline. But in our time the emotional center of gravity is shifting. Social questions are fast getting to be the burning questions with us all. We no longer speak without effort about predestination in the theological sense. Something more terrible than the foreordination of souls to damnation is confronting us. Can we contemplate, without sinking of heart, the possibility of social conditions which doom and damn little children to misery and hopelessness?—doom and damn them before they open their eyes to the sun? Can we bring ourselves to look steadily at such conditions and call ourselves Christians? Shall we escape the terrifying situation by giving up real faith in the kingdom of God and fleeing to the monastery? Or, standing fast within our social duties, shall we, by means of a quickening faith in the Living Christ, banish both the aristocrat and the monk from the best society?

Finally, Christianity is just entering upon a great debate. The world has grown small. Provincial religions are becoming impossible. Provincial views of our own religion will soon become equally impossible. The law of give-and-take is forcing us to be neighborly with the world's religions as a whole, to learn what is true in them, in order to be sure of our right to assert the mastery of the Saviour, his authority over the heart of man. Now, in this debate sometimes called comparative religion, the most serious rival of Christianity is that sweet and urgent mysticism which has had its birth and breeding in India. It is one form or another of the deep and subtle Hindu faith with which we must settle our final account. And this task will surely force us to know our Scriptures more deeply. The Old Testament is the book of the nation. The New Testament is the book of the kingdom of God. Our Christ, laying the foundations of the nation's unity and hope in character and sacrifice, leads us out beyond the false alternative of a narrow and passionate nationalism or a universalism which comes to its goal by the road of the mystic and monk. He gives us the highest possible idealism. But it is an idealism which prizes hands and feet more than wings.

With these facts, either already shaped or taking shape before our eyes, we may venture to forecast the main tendency of Christianity during the twentieth century. Taking the Christ of the Gospels and the Christ in our hearts for our leader and guide, we shall give ourselves more and more to the upbuilding of a magnificent personal and social will making for righteousness. And, in straining our moral and spiritual powers to meet and satisfy so immense a task, we shall acquire the grace of forgetfulness. *Letting slip some things which, without being aware of it, we prize beyond their real worth, we shall attain, scarce knowing how, to that blessed unity of spirit and community of toil and prayer and hope for which our souls yearn.*—[Italics ours.—ED.]

Social Righteousness

The above article, which we have clipped from the 90th Anniversary number of the *Congregationalist,* is worthy of very careful reading and very hearty commendation by those interested in the large things of the kingdom. We have italicized the closing sentence in which Professor Nash sets forth, though in an incidental way, both the desirability and inevitableness of that Christian unity for which the Congress stands, as the religious world moves onward and upward in its appointed course. If we are only able to recognize that the "center of gravity is shifting," that the burning questions with us are not questions of doctrine and discipline, but are the social questions, the questions that concern justice and righteousness in this world, that have to do not with future punishment, but with an earthly damnation that is more real and more certain—if we recognize and confess these facts of which Professor Nash speaks, we shall be less concerned with theological or denominational differences and more deeply aroused to the necessities of religious co-operation and fellowship.

We should like to quote yet more largely from various articles in this issue of the *Congregationalist* which seems to us one of the most significant and val-

uable contributions to Christian thought and life which the religious press of the country has yet produced. We could ask no better demonstration of the spirit and the message of the Congress of Religion than is found in the half dozen other articles on "Religion of the Next Ninety Years." A few sentences form these articles will help to indicate their character. Says Dr. F. W. Gunsaulus of Chicago: "The next step in human progress must be taken by men of religion who alone may measure the circumference of the heart's range of impulse." Dr. James P. Day of Syracure University writes: "Ninety years from now immeasureably more than now, the world's practical religion will be the great spiritual and ethical truths which men of great numbers are discovering in the New Testament—that record of the truth revealed to the first Christians. Churches will be one fellowship. * * *" Says Professor William N. Clarke of Colgate University: "Churches will be left behind if they do not discern the will that is to be done, and men who do not bear the name will take their crown. Yet there is high hope for the Christian people in the fact that they are beginning to see what it is to work together, and to substitute the power of a common cause for the zest of their specialties. What they most need is a deeper sense of the few supreme divine realities. The more swiftly they learn the lesson of simple and spiritual theology, a Christ-like religion of love and help and a call from God to deal with the present problem of the world, the larger will be their share in the saving work of the twentieth century." We quote from Dr. Charles E. Jefferson of Broadway Tabernacle, New York: "Religion is growing sunnier and more hopeful. * * * The idea of the Divine Immanence, long working like a leaven, will go on leavening the lump of church life. * * * Religion will be also increasingly altruistic. The religious spirit will, it is safe to say, be progressively democratic. * * * Democracy has as yet been only a strong man getting ready to run a race, and in the twentieth century long stretches of the appointed course will be covered. A growing sense of responsibility for the world's life, coupled with a clearer vision of the magnitude of the task, will accelerate all the forces now making for church unity. Finally religious thought will enjoy a freedom hitherto denied it." Dr. George A. Gordon of Old South Church, Boston, writes a characteristic article on "Religion of the Spirit" which is exceedingly pregnant as a whole but difficult to epitomize in a sentence. The emphasis is placed upon the present day fact of the Incarnation and the divine spirit in man's religious being. The physical facts of Christ's life in Palestine are subject to debate. "What actually took place then is the subject of belief, but in the supreme sense, not of certainty. * * * We take them as they may commend themselves to reason; but more and more we rest not in them but in the Holy Spirit." This we infer is reliance on the fundamental realities and verities of the religious life. Again we find a word in the message of Dr. Robert F. Coyle, Central Presbyterian Church, Denver: "Change of emphasis will, I believe, be the chief feature of religion as the twentieth century passes rapidly into history." As regards the Bible, the emphasis will be "not upon the literary vehicle but upon the freightage it carries; not upon the letter, but upon the spirit." In the church "*Faith* will be the thing and not the creedal forms of expressing it. The movement of religion in the coming decades will be toward a larger emphasis of altruism. * * * Civic duties, social service, something for the other man, especially the needy man, will engage its best endeavors."

We have room for only one other quotation, which is taken from an editorial that asserts "The mission of religious journalism in this twentieth century is to discover and disclose the presence and working of God in all the life of men today." We believe that all of the UNITY force is in full accord with this statement as well as the one that follows: "This century is to be an era of co-operation and union of churches. Anxiety about correct definitions of doctrine is yielding to anxiety to improve the present welfare of human beings, of humanity. The righteousness which exceeds the righteousness of the scribes and Pharisees is the enthusiasm for living the life which Christ lived so as to allure and impel men in his name out from the dominion of sin which opposes his law of love and into Christ-filled lives. Therefore churches of different names are passing from toleration of one another into the fellowship which will make them more effectively the renewing force in human society."

C. A. O.

An Appreciation

While we are noting good things in our contemporary, and especially while the senior editor is far away in the southland and unable to enforce his established rule: "No compliments to Jones in UNITY," we reprint the following from the *Congregationalist* of March 3:

"In some respects the most interesting figure in religious journalism in the country, because of his residence at a strategic center, the breadth of his platform and the application he is giving to his creed by his service as a citizen of a great city and as one of its spiritual leaders and most forceful social redeemers, is Rev. Jenkin Lloyd Jones, of UNITY, Chicago, who has for his associate editors liberals of many of the sects in the city. He minimizes his Unitarian theology more and more as the years go by and stands for religion, whatever its name, so long as it be honestly held and dutifully obeyed. As lecturer, laborer in social movements, author of books that have to do both with nature and literature, and as preacher to the people, this man supplements his influence as a journalist, and must be reckoned with as a constructive force in the life of a throbbing center of population from which the Mississippi Valley is dominated intellectually and spiritually to-day and will be even more as the years go by. The more need then that its religious journals of all denominations should be adequately equipped and supported."

Planting for the Future

A little girl was about to throw a peach-stone away, instead of planting it in obedience to her first impulse—because, as she said, "I might be dead before the tree was big enough to bear peaches." She was stopped by her grandfather. "Was that a good peach?" he asked. "Splendid one, grandpa." "A good many years ago, little one, my father was a boy; and standing right here on this very farm, he ate a fine peach. 'I will plant this stone,' he said, 'instead of throwing it away.' So he planted it; and today a little girl, whom he never saw, eats its fruit." The sticky little hand opened; two great blue eyes looked curiously at the stone. And presently, without a word, it was buried in the ground and carefully covered up. Let us all think of posterity, and try to prepare for a happy world.—*The Christian Life.*

Feeding the hungry, clothing the naked, lodging the stranger—on such holy and simple practice will be founded indeed, at last, an infallible religion. [We may add but one condition still to the infallible religion, namely: to keep ourselves unspotted from the "world," better translated *age*, that is to say the *passe* order, in our day the commercial system.]

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

Conclusions at Algeciras.

The conference at Algeciras draws to a close. Germany and France will each make concessions. The conference will prove to be mutually advantageous and will be advantageous also to Morocco and the other nations. Germany and the other nations will secure an open door of trade. Through the bank and customs regulations financial affairs will be on a solid basis. Through the police regulations order will be maintained. France will have the larger influence, practically controlling the police, but in finance and trade Germany's interests will be fully protected. The Kaiser is continually proving himself an astute diplomat. Ever since coming to the throne he has bristled and the world has cried "war." War has not come, but Germany's political and mercantile interests have been advanced. The emperor proposes to be heard and wishes the world to understand that he has something to say about world affairs. Meantime the whole empire, at peace, is becoming stronger in men, in military forces, in financial and mercantile affairs, in diplomatic influence. When Germany goes to war it will be for higher stakes than Morocco and it will be prepared for victory. The cabinet crisis in France will not affect the results at Algeciras.

Chicago Council Increases License.

The great event has happened in Chicago. The council, with a vote of forty to twenty-eight, increased the saloon license from $500 to $1,000. The mayor has signed the bill. The committee in counseling with Chief Collins advise increasing the police force 1,000 men and a thorough reorganization of the force. Chief Collins declares that Chicago will have the best police force in the world. This need not be an idle boast. Chicago has the men to make such a force. If rightly chosen and rightly officered the chief's promise may be made a reality. Chicago has the advantage of most great cities in this respect. It has the material, men of brawn and brain and character to do the things that ought to be done. The removal of unreliable officers is promised and is a necessity. The action of the council is one of utmost significance. It should give cheer to all who believe in good government. The noble stand of men whose political life was jeopardized by their vote on account of the saloon interests deserves unqualified commendation and admiration. At the same time the saloon interests have revealed their weakness. In the primaries they were overwhelmingly defeated. Either they have never had the power attributed to them or their power is rapidly waning. Good men and good government have a promising future.

The Trusts Under Fire.

The net closes on the trusts. President Roosevelt, in clearly defined terms, tells congress that the present measures at Washington in regard to the trusts lack clearness, over-lap, and should embody provisions for financial resources to push investigation and power to compel the examination of records and testimony. The Missouri railroad commission have fixed a flat rate for oil between St. Louis and Kansas City, ending discrimination against independent refiners. The supreme court in Missouri declares itself that H. H. Rogers shall answer its questions. The report that Missouri will not attempt to question J. D. Rockefeller because of certain admissions on the part of other Standard Oil officers is said to be incorrect. The court will require the testimony of Mr. Rockefeller if it sees fit. Owing to the activity of W. R. Hearst and consequent evidence placed in the hands of the government, the government will investigate other trusts, notably the sugar trust. Meantime the steel trust acquires enormous holdings in mines, the figures running to the billion, and will build a plant in Indiana which will cost upwards of fifty millions of dollars. Evidently the fight is on. There can be but one final outcome. The United States government is greater than all corporations. The corporations must obey the laws of the country.

The Coal Situation.

The coal situation is far from reassuring. The President urged a new conference of operators and miners, which has helped to bring these representatives into conference again. The Illinois operators swing off by themselves and declare they will not yield to the demands of the miners. A Pittsburg leader has suggested the possibility of a compromise. The anthracite situation is still unsettled. The steel trust says that their contract for coal must be filled in order that it may meet its enormous contracts. An alliance between the independents and the coal trust protects the coal trust against the steel trust in the event of a strike. As long as the public must pay the bill anyway, it is to be hoped that both sides will be conciliatory, even if an advance in prices results.

Foraker Amendment Passed.

The Foraker amendment to the statehood bill has passed the Senate. By this amendment Arizona and New Mexico will not be admitted. Oklahoma and Indian Territory may be admitted as a single state under the name of Oklahoma on the vote of their citizens. It is not fair to say that this amendment is simply rebellion within the ranks of the Republican representatives and due to financial interests alone. The mass of the citizens in Arizona do not wish to be united with New Mexico as a state. Many thoughtful people in the country at large think it unwise also. The bill returns to the House and has good chance of passing, because of the interests of those who desire the admission of Oklahoma. The House is up in arms because of the so-called arrogance of the Senate and there is a revival of the demand of the popular election of senators.

A Battle in Jolo.

There continues to be stir in "our dependencies." A great battle in Jolo results in the death of six hundred Moros. Sad as this is the action seems to have been a necessity and in the interests of the natives themselves, who have been harassed by the six hundred who were practically outlaws and bandits preying on their fellow countrymen. Our rule in the Philippines thus far tends to peace and better civilization. The action of the Senate committee in refusing to submit to the Senate the House bill in regard to tariff rates on Filipino commerce is outrageous. Must all the interests of humanity give way to the money-grasping forces? Porto Rico is also in trouble. The natives claim that the American officials are not all that is to be desired. Private information confirms this. The matter should be thoroughly investigated. None but men of integrity should be appointed by our government to such posts. Politics should be out of the question.

Insurance Officers Indicted.

Insurance matters are still at white heat. The president and vice presidents of the Mutual Reserve Insurance Company have been indicted for grand larceny and forgery. Andrew Hamilton's return from France causes a stir. If he tells all he knows who will come off clear? At Albany legislation for the control of insurance which is sane and of the utmost importance is advanced. The insurance people think the legislation suggested is too drastic. Congress may also take a hand. That the result will be beneficial legislation cannot be doubted. The smaller companies expect to profit from the situation.

Banker Walsh Is Arrested.

The arrest of John R. Walsh by the federal authorities for breaking national banking laws in connection with the Chicago National Bank in his position as president has been expected. Mr. Walsh and his friends declare that the laws were not broken. That federal authorities believe that they were is evident from the indictment. Some of the friends who defend Mr. Walsh suggest that if he did not do according to the letter of the law he only did what all the banking officials do. This is the flimsiest of all despicable excuses. In the first place, it is not true that all or many institutions evade the laws. In the next place, what are the laws for? Every institution which evades the laws of the government in any particular should be brought to task by the proper authorities. Let lawlessness be suppressed.

Labor Troubles In Chicago.

The labor situation in Chicago is acute. The Shea and anti-Shea factions have even had open battle in the streets, shots exchanged, men hurt and business disturbed. The revolt against Shea is evidently in the best interests of labor. Those who are opposed to Shea, however, are hit hard in the fact that employers will not treat with anti-Shea factions. The employers can hardly be blamed for this, for the reason that any agreement must be in the interests of peace and continuance of business. An agreement which means riot and interference with business can be of no advantage to the employer. The best labor interests should take courage, however. The days of such men as Shea are numbered.

Commissioner Patterson Resigns.

The resignation of J. M. Patterson as public works commissioner is worthy of more than passing notice. His letter of resignation, in which he shows the lawlessness of corporations and the iniquity of individuals and the almost impossibility of coping with them, is exceedingly disturbing. Socialism to which he turns is not necessarily the solution of the problem. But a new relation of government to works which have great significance for the public, public utilities, etc., is a necessity. What that relationship shall be the future must work out and determine.

E. P. T.

THE HOME

Helps to High Living

SUN.—Any coward can fight a battle when he's sure of winning; but give me the man who has pluck to fight when he's sure of losing.

MON.—No story is the same to us after the lapse of time; or, rather, we who read it are no longer the same interpreters.

TUES.—More helpful than all wisdom is one draught of simple human pity that will not forsake us.

WED.—Life never seems so clear and easy as when the heart is beating faster at the sight of some generous self-risking deed. We feel no doubt then what is the highest prize the soul can win; we almost believe in our own power to attain it.

THURS.—Can man or woman choose duties? No more than they can choose their birthplace on their father or mother.

FRI.—I'll tell you what's the greatest power under heaven, and that is public opinion—the ruling belief in society about what is right and what is wrong, what is honorable and what is shameful.

SAT.—By desiring what is perfectly good, even when we don't quite know what it is and cannot do what we would, we are part of the divine power against evil—widening the skirts of light and making the struggle with darkness narrower.

—*George Eliot.*

An Introduction

(To O Yoshi San, with a copy of "Alice Thro' the Looking-glass.)

Blue-eyed Alice; once more pass
Lightly thro' your looking-glass,
Where, in wonder-land of dream,
Nothing is but all things seem.
Pass and tell O Yoshi San,
All the mad, wild fun you can,
Till her dear eyes, dark as night,
Gleam like yours with mad delight.
English Alice, if you please,
Be today quite Japanese.

Alice! here's O Yoshi San,
Sweetest maid in all Japan;
Full of fun as heaven of blue,
Yet demure and studious too,
Yoshi, give your soft, small hand
To Alice, fresh from dreaming land.
Sweetest girl in England she,
So make friends and think of me!

—*Sir Edwin Arnold.*

Don Quixote's Adventure with the Windmills

At this point they came in sight of 30 or 40 windmills that there are on that plain, and as soon as Don Quixote saw them, he said to his squire, "Fortune is arranging matters for us better than we could have shaped our desires ourselves; for look there, friend Sancho Panza, where thirty or more monstrous giants present themselves, all of whom I mean to engage in battle and slay, and with whose spoils we shall begin to make our fortunes; for this is righteous warfare, and it is God's good service to sweep so evil a breed from off the face of the earth."

"What giants?" said Sancho Panza.

"Those thou seest there," answered his master, "with the long arms, and some have them nearly two leagues long."

"Look, your worship," said Sancho, "what we see there are not giants, but windmills and what seem to be their arms are the sails that turned by the wind make the millstones go."

"It is easy to see," said Don Quixote, "that thou art not used to this business of adventure; those are giants; and if thou art afraid, away with thee out of this and betake thyself to prayer, while I engage them in fierce and unequal combat."

So saying, he gave the spur to his steed Rosinante, heedless of the cries his squire sent after him, warning him that most certainly they were windmills and not giants they were going to attack. He, however, was so positive they were giants that he neither heard the cries of Sancho, nor perceived, near as he was, what they were; but made at them, shouting, "Fly not, cowards and vile beings, for it is a single knight that attacks you!"

A slight breeze at this moment sprang up, and the great sails began to move; seeing which, Don Quixote exclaimed, "Though ye flourish more arms than the giant Briareus, ye have to reckon with me."

So saying and commending himself with all his heart to his lady Dulcinea, imploring her to support him in such peril, with lance in rest and covered by his buckler, he charged at Rosinante's fullest gallop and fell upon the first mill that stood in front of him, but as he drove his lance point into the sail the wind whirled it round with such force that it shivered the lance to pieces, sweeping with it horse and rider, who went rolling over the plain in a sorry condition. Sancho hastened to his assistance as fast as his ass could go, and when he came up found him unable to move, with such a shock had Rosinante fallen with him.

"God bless me!" said Sancho, "did I not tell your worship to mind what you were about, for they were only windmills? And no one would have made any mistake about it, but one who had windmills in his head."

"Hush, friend Sancho," replied Don Quixote; "the fortunes of war, more than any other, are liable to frequent fluctuations; and, moreover, I think, and it is the truth, that that same sage Friston, who carried off my study and books, has turned these giants into mills in order to rob me of the glory of vanquishing them—such is the enmity he bears me; but in the end his wicked arts will avail but little against my good sword."

"God order it as he may," said Sancho Panza; and, helping him to rise, got him up again on Rosinante, whose shoulder was half out; and then, discussing the late adventure, they followed the road to Puerto Lapice, for there, said Don Quixote, they could not fail to find adventures in abundance and variety, as it was a great thoroughfare.—*From "Don Quixote."*

The Railway Train

I like to see it lap the miles,
And lick the valleys up,
And stop to feed itself at tanks;
And then, prodigious, step

Around a pile of mountains,
And supercilious, peer
In shanties by the sides of roads;
And then a quarry pare

To fit its sides, and crawl between,
Complaining all the while
In horrid, hooting stanza;
Then chase itself down hill

And neigh like Boanerges;
Then punctual as a star,
Stop—docile and omnipotent—
At its own stable door.

—*Emily Dickinson.*

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Foreign Notes

ANOTHER MONUMENT TO SERVETUS.—Slowly, and doubtless from somewhat complex motives, the humaner, broader, more scientific thought of today begins to express in monumental forms its condemnation of past bigotry and intolerance, and its grateful recognition of the achievements and services of those loyal and heroic souls who paid with their lives for their adherence to the truth as they saw it. The significant thing for every one of us is that today, whether the whole community sympathizes or not, men *can* do this. Who can forget the thrill with which this consciousness came home to him when in Rome the monument to Giordano Bruno was unveiled? Though one may never see it, the knowledge that on the *Piazzi dei Fivri* the sculptured figure of the martyred philosopher now looks calmly down, remains an abiding inspiration.

More recently the unique expiatory monument for the burning of Servitus at Geneva became a reality. Now, with something of the quality of both these memorials and only less significant because the city where it is to stand has less historical importance than Geneva or Rome, comes the proposed monument to the great Spanish doctor at Vienne, France.

The committee in charge announce their desire to make the erection of this monument to that victim of religious intolerance, Michael Servetus, a grand demonstration in favor of liberty of conscience, a liberty which can only be fully attained by the conquest of complete political enfranchisement.

The movement has the support of prominent political, literary and scientific men of France and adjoining countries, of the republican representatives of Isere in Parliament, and of the local authorities. The names of Berthelot, ex-minister of France and member of the French Academy; of Leon Bourgeois and Henri Brisson, ex-presidents of the Council of Ministers; of Clemenceau, of Onatole, France, the eminent author; Ferdinand Buisson, Louis Havet; the mayors of various cities, the prefects of several departments, deans of medical and other faculties; with such foreigners as Ernest Haeckel, Cesore Lombroso and others, figure in the list of patrons of the undertaking.

In an article in the *Christian Register* I wrote that a "congratulatory letter from the secretary of the International Council of Unitarian and Other Liberal Religious Thinkers and Workers appears in the columns of the *Eclaireur* of Vienne, with the grateful acknowledgments of the committee."

The same article says: "The active secretary of the committee, Mr. A. Mount, writes us that this memorial is to perpetuate the eminent man of science, the learned student, the good physician and brave witness to the truth, and to stand a perpetual witness against bigotry, intolerance and inhumanity."

What a world of contrasts with our day it suggests to read in the committee's circular how, when barely fourteen years of age, Michael Servetus left Spain and visited successively France, Italy, Switzerland and Germany. He disputed with Zevingli, then with Bucer, Capiton and Oecolumpudius. Toward his twentieth year, in 1531, his first work, *De Trinitatis Erroribus*, was published, which led to attacks from his opponents, both Catholic and Protestant. A little later he comes to France under the name of Michael Villeneuve and studies medicine at Paris. It was after varied activities and sojourns of varying length in different cities of France, that he finally settled down to the practice of medicine at Vienne (Isere), where for twelve years he cared for rich and poor alike, and showed such unwearied devotion during the great plague of 1542 that, as the old records tell us, he was cherished and esteemed by the entire population, and might have spent his days in happiness and peace but for his infatuation concerning a doctrine of Scripture." Meantime he published a Geography of Ptolemy, a Bible and various learned works. Finally, the 3d of January, 1553, the Viennese printer, Balthazar Arnollet, delivered to him his eleventh and last work, *Christianismi Restitutis*, one chapter of which contains the famous passage on the circulation of the blood which makes him a forerunner of Harvey.

This was the beginning of the end. On April 4th of the same year he was arrested and imprisoned there at Vienne. He escaped on the 7th, but was nevertheless tried by the Inquisition and condemned to be burned at the stake. The

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sentence was carried out by burning him in effigy as well as almost the entire edition of his latest, and henceforth most famous work.

It is interesting to note among the supporters of the monument movement Mr. Nicholas Salmerin, a member of the Cortes and former president of the Spanish republic, who writes: "It is for me a great honor to aid by my adhesion this work of reparation which is to glorify one of the victims of religious fanaticism, still unfortunately active and menacing in Spain, the native country of Servetus. All the lofty spirits who are included in your honorary committee are entitled to the recognition of enlightened and liberal Spain, which strives today valiantly for the emancipation of thought in the modern world."

The design and execution of the monument have been entrusted to the sculptor, Joseph Bernard. According to his preliminary studies, the martyr is represented at the stake with the utmost historic truth and striking realism. Face and figure alike are expressive of the most excruciating suffering, dominated by that invincible courage that springs from profound conviction.

At his feet a woman symbolizing liberated science raises for coming Youth the vail which hides the secrets of nature. Youth is represented by two figures synthetizing faith in Liberty and love of Truth. Around the base are basreliefs recalling various episodes in the life of the thinker.

The committee hopes for sympathy and financial encouragement from America as well as Europe. The address of the secretary is M. Albert Monot, Hotel de Ville, Vienne (Isere).

An interesting article apropos of this monument, by Rev. C. W. Wendte, in the *Boston Transcript*, has been reproduced in the *Protestant* of Paris, as also in the *Christian Register*.

In this article Mr. Wendte recurs at some length to his hope that American Unitarians will show an active and practical interest in the erection of the great monument to Calvin, which it is hoped to dedicate in 1908, in Geneva.

M. E. H.

Knowledge

Once I thought that healing came
From the angels' wings.
Now the bruised hands of men
Seem the kindest things.

Once I thought to pluck and eat
The fruit of Paradise.
Now I break with these their bread
With unsaddened eyes.

Once I thought to find on earth
Love, perfect and complete.
Now I know it carries wounds
In its hands and feet.

—*Anna Hempstead Branch.*

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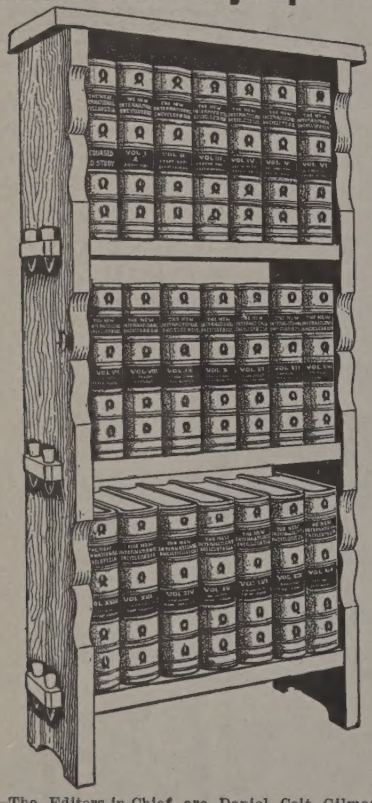

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